

The Director of Central Intelligence

Washington, D. C. 20505

29 August 1985

STAT

MEMORANDUM FOR:

[Redacted]

FROM:

DCI

I like your draft for my Dallas speech. I would like to balance the emphasis on the Soviet Union with some material in Cuba and Nicaragua disinformation and propaganda as we have seen it recently.

STAT

Over a year ago DDI did a paper on the Cuban apparatus which is quite enormous and larger and more impressive than either ours or the Soviet Union in relationship to the size of the country. Develop a paragraph or two on that. Then also I would like some Cuban/Nicaraguan disinformation in Central America. [Redacted] Chief of the Central American Task Force, had a paper done over the last few months.

STAT

You did so well on the disinformation thing that I would like you to try your hand on some remarks which I promised to do for the Conference on Liberation Theology which [Redacted] is sponsoring. The attached file provides some material. Check with whoever Jim has assigned to prepare material on this Conference.

William J. Casey

Attachment

29 August 1985

MEMORANDUM FOR: Director of Global Issues
FROM: Director of Central Intelligence
SUBJECT: Conference on Liberation Theology

1. I will be down in Dallas the night of the 18th but I will plan to fly back so that I can be here in the morning to speak to your Liberation Theology Conference. It may be that I will not be able to get back that evening but could return to turn up at the Conference that afternoon if that is satisfactory. Schedule to start the Conference with the understanding that it may be necessary to start without me and I will come by later.

25X1 2. I am asking to consult with whoever you designate to draft some remarks. I would like to touch on the implications and results of militant liberation theology as we witnessed and experienced it, particularly in Central America and currently in the Philippines.

William J. Casey

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SECTION: Section 6; Page 51, Column 1; Magazine Desk

LENGTH: 5014 words

HEADLINE: THE CASE AGAINST LIBERATION THEOLOGY

BODY:

Michael Novak, resident scholar in religion, philosophy and public policy at the American Enterprise Institute in Washington, is the author of "Freedom With Justice: Catholic Social Thought and Liberal Institutions," to be published next month.

CHRIST LED ME TO MARX," bluntly declares Ernesto Cardenal, the Nicaraguan priest Pope John Paul II wagged an admonishing finger at during the Pontiff's arrival ceremony at the Managua airport last year. "I do not think the Pope understands Marxism," says Father Cardenal, the Sandinist Minister of Culture and an advocate of liberation theology, in a recent interview. "For me, the four Gospels are all equally Communist. I'm a Marxist who believes in God, follows Christ and is a revolutionary for the sake of His kingdom."

Leonardo Boff, the Brazilian Franciscan summoned to Rome last month to defend his decidedly proliberation theology views, wrote shortly afterward in the left-wing Rome newspaper Paese Sera that Pope John Paul II's view of Marxism, reflected in a 36-page Vatican document on liberation theology, is "a kind of caricature." Friar Boff says that the document, which endorses the Church's commitment to the poor while condemning Marxism, seems "to believe what is on the label of the bottle before trying the real contents." He sets aside the Pontiff's lifetime experience of Marxism, asserting: "Marxism is a principally European theme. In Latin America, the big enemy is not Marxism, it is capitalism."

The debate between the Pope and such Roman Catholic clerics as Father Cardenal and Friar Boff involves the United States. For the main enemy of liberation theology, according to its founder, the Rev. Gustavo Gutierrez of Peru, and many of its adherents, is the United States.

In his electrifying and seminal book, "A Theology of Liberation," Father Gutierrez writes that "among more alert groups today, what we have called a new awareness of Latin American reality is making headway. They believe that there can be authentic development for Latin America only if there is liberation from the domination exercised by the great capitalist countries, especially by the most powerful, the United States of America."

Liberation theology is a method of defining Christian faith in the political context of underdevelopment, in a partisan spirit committed to action. It is not distinctive for wishing to apply Christian faith to social action. It is not more concerned about "the working class" or "the poor" than Pope Leo XIII, whose 1891 encyclical underlined Catholicism's responsibility to these groups. Nor can it be universally defined as Marxist. Yet it gains its excitement from flirting with Marxist thought and speech, and from its hostility to the